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ST. FRANCIS

AND

Franciscans in New Mexico

BY

REV. THEODOSIUS MEYER, O. F. M.

THE CROSS OF THE MARTYRS

O Sacred Cross! whereon our Saviour Dear hath bled!
Thou tow' rest high 'bove mesa, mount and plain;
For love of thee. our Martyrs true their blood have shed
And happy they, who are numbered 'mong the slain.

O blessed land! that grantest health and rest and peace
Beneath the shadow of that Cross divine
To pilgrims sad, until all earthly longings cease
And tear-stained eyes with heav'nly splendor shine
We hail thee, sacred symbol, blessed tree!
The pledge of life and immortality!

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The Historical Society of New Mexico. El Palacio Press. 1926

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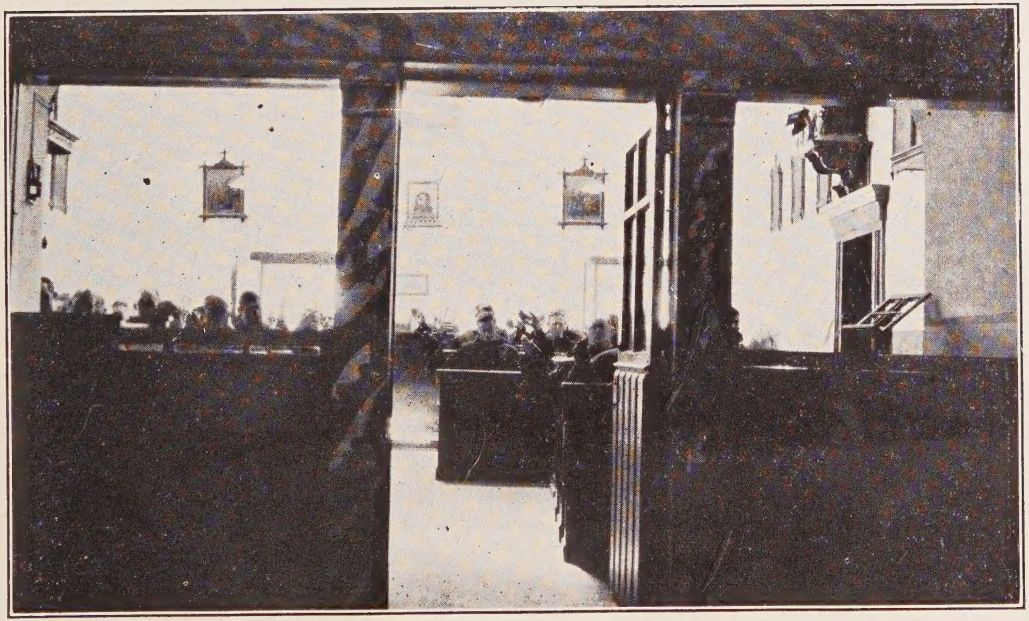
MOST REV. A. T. DAEGER, O.F.M., Archbishop of Santa Fe.

Though mute these bells of former years
St. Francis' voice continues e'er to chime
Quite joyously, to still our fears
While marching down the dim-lit aisles of time.
And new bells ring, new voices sing,
And ringing, singing joy do bring
To pilgrims sad, where'er they be
It speaks of heav'nly harmony.

ST. FRANCIS



Present-day Friars in choir at prayers—Source of Franciscan spirit and secret of success

DEDICATED

TO THE

SERAPHIC FATHER ST. FRANCIS,

the Glorious Founder of the Three Franciscan Orders

who died October 3, 1226,

regarded by all as "Everybody's Saint"

and loved as such;

as a token of appreciation

for his lovable qualities and the great deeds

performed for God and the Church

by him and his spiritual children

in the Three Orders.

S. F. 1

IMPRIMATUR:

MOST REV. ALBERT T. DAEGER, O. F. M.

Archbishop of Santa Fe.

Santa Fe, N. M., May 14, 1926.

IMPRIMI POTEST:

FR. EDMUND KLEIN, O. F. M.

Min. Prov.

Cincinnati. O., May 28, 1926.

ST. FRANCIS

Birth.

Surrounded with mystic glory under the soft brilliancy of the Umbrian sun of Italy, lies Assisi, and it was there that St. Francis first saw the light of day in 1181 or 1182. His mother was Lady Pica, of gentle birth and ever linked to her favorite son with close understanding sympathy. His father was Pietro Bernardone, a wealthy cloth-merchant and hard-headed business man, whose business frequently took him to France, and it was his love for France that caused him to name his little son Francesco, although he had originally been named Giovanni.

Education—Appearance.

Little Francesco cared little for serious study. His father's business was not to his liking, and since his fond parents indulged his every whim, his literary education necessarily remained incomplete. Having grown into manhood, Thomas Celano, his first biographer, describes him thus: "Francesco was of less than middle height, frail in form, with a long yet cheerful face, soft but strong voice, small but brilliant black eyes, dark brown hair and a sparse beard. His person was not imposing, and yet there was about him a delicacy of grace and distinction which made him most attractive."

Qualities.

Handsome, gay and gallant, of ready wit and sunny disposition, he loved fine clothes and display, delighted in companionship and pleasure, sang well and readily took to feats of arms, which qualities made him a natural-born leader and a general favorite. His training in the school

of troubadours made for refinement, and that, together with his mother's sympathetic interest, proved a saving influence and kept him pure amid degenerating influences, and prevented excesses.

Visions—Cavalier—Generous.

Although he was light-hearted and spent lavishly, he had his serious moments, when he had dim visions of knightly adventure inter-woven with saintship. His was a ly adventure inter-woven with saintship. His was a "knightly code of fearless courage, worshipful love, and gentle courtesy." This courtesy he extended to the poorest of the poor, and in later life proved himself generous to a fault at times.

Prisoner.

When about 20 he joined his towns-people to fight against the Perugians in one of those petty skirmishes that so often afforded pastime to the youth of those days. He together with many of his companions, was taken captive, and they were held as prisoners for about a year, during which time his cheerfulness brightened many a dull day for his fellow-captives.

Illness—Ambition.

Having returned home, a slow fever kept him in bed for quite a while. This helplessness and inactivity turned his thoughts to eternity and made him see the emptiness of his former life. However, with returning health came a new eagerness to win glory, which he sought in a military career, joining the Papal forces against the Germans.

Call—Introspection.

But it was not thus to be. He became ill at Spoleto, and a voice came to him saying: "Francis, whom is it better to serve, the Lord or the servant? Return to the land of thy birth and there it will be told thee what thou shalt do." This was in 1205. He did turn back, and he was a changed man. "The glamor of yesterday had given place

to a new serenity." Although he still attended the noisy revels, there were times when a sweet mystery seemed to be upon him. As a result of these communings he became more worthless in his own eyes and oft did he think bitterly of his wasted years.

In Love—

On one occasion, being thus preoccupied, one of his companions asked him if he were in love, to which he replied: "Yes, with Lady Poverty." Little did he or any one else dream at the time, to what this love of Lady Poverty would lead him some day.

Self-conquest.

His spirit was in a ferment, and he sought relief in prayer and solitude, wherein he pitted his strength against his weakness, for he was still held by the conventions of his class. Thus, on one occasion, while on horse back in the Umbrian plain, he met a poor leper. Though the mere sight of a leper was naturally disgusting to him, he overcame his natural loathing, embraced the poor man and gave him all his money. After that he was filled with a certain exaltation of spirit and he never again felt that repugnance.

Beggar.

He went to Rome to visit the Tombs of the Apostles. Surprised at the meager offerings, he emptied his purse. Then he changed raiment with one of the beggars and took his place for the day, and that evening felt very happy after having won the victory over himself.

Fool for Christ's sake.

A wayside chapel at St. Damian's had been very much neglected. Francis heard the voice: "Go, Francis, and repair my house, which as you see is falling into ruin." Taking the words literally, he took some of his father's goods, sold them and offered the proceeds to the pastor of the place, who however, would not accept the same. Thereupon Francis hid in a cave for a month, to avoid his father's

wrath. Upon his return home he was mocked and scoffed at, and his father locked him in a closet. Thus he became a fool for Christ's sake.

Trial—One Father—Builder.

Brought before the city council he was forced to forego his inheritance, but appealed the case before the bishop because, as he alleged, he was in the service of the Church. The case being decided against him, he took off his garments and flung them at his father's feet, and thenceforth acknowledged only one father: "Our Father who art in Heaven." It was then he concluded his nuptials with Lady Poverty, went to the hills and chanted hymns of praise. In the course of a short time he repaired with his own hands the chapel of St. Damian's, St. Peter's, some distance from the city, and St. Mary's of the Angels, Porziuncola.

Companions.

Sentiment began to change, and two companions came to dwell with him in a hut near St. Mary's of the Angels. In 1208 (Feb. 24) while attending Mass in the Chapel of St. Mary's, the Gospel (admonishing the Apostles to have neither gold nor silver nor scrip for the journey, nor two coats nor shoes nor staff; but to exhort sinners to repentance) made a profound impression on him.

Garment.

After Mass he got rid of the few worldy goods he possessed, put on a coarse tunic of "beast color" (the garment worn by the poorest of Umbrian peasants,) using a knotted rope for a girdle, and together with his companions exhorted the people to penance, brotherly love and peace.

Guidance

There was no more scoffing, but his example drew others. Seeking guidance from above, he opened the Gospel three times at random. Each time he struck a passage where Christ admonished to leave all things and follow Him.

Rule.

He and his companions, after giving away all their belongings dwelt in a hut near Porziuncola, where Francis drew up a very short and simple rule. At first it was thought unsafe and impracticable. Pope Innocent III, however, had a vision in which he saw Francis upholding the tottering Lateran, whereupon he gave his verbal sanction in 1210, and gave Francis and his companions leave to preach repentance everywhere.

First Order—Humility.

They called themselves "Friars Minor," because they wished to be considered as belonging to the lower classes, the "least of the brethren" as referred to in the Gospel of St. Matthew XXV, 40-45. Having gone to Assisi, they found shelter in a deserted hut, which was to be to them a perpetual reminder of their humility. But they were soon forced to abandon this poor abode by a rude peasant who drove in his animals.

Cradle—Occupation.

In 1211 the Benedictines gave them a small place near Porziuncola, where they lived in a few cells of wattle, and this became the cradle of the Franciscan Order. From there they went forth two by two as the Lord's minstrels, "careless of the day" and singing for joy, with the wide world for their cells and their cloister. They worked for their sustenance. If no opportunity to work offered itself, they begged. Thus they became true mendicants.

Clare—Second Order.

The fame of their holy life spread, and in 1212 Clare and her sister Agnes came to St. Francis, begging that they be permitted to lead the new life. She and her companions were advised to cut off their hair and to lead a life of poverty, penance and seclusion. This in time became the Second Order, the Order of the Poor Clares, an order of strictly cloistered nuns who spend their time in

labor, prayer, meditation and Perpetual Adoration of the Blessed Sacrament.

Adventures.

St. Francis longed for adventure in the campaign for souls, and to win the crown of martyrdom was his fondest hope. In the autumn of 1212 he embarked for Syria, but was ship-wrecked and forced to return to Ancona. Then in 1214 he set out for Morocco, but God ordained otherwise. He fell ill in Spain (most probably during the winter of 1214-1215) and it was found expedient that he return to Italy.

Crusaders—Sultan—Holy Land.

The project of evangelizing infidels remained ever dear to his heart, and on June 21, 1219, he and eleven companions of his order set sail from Ancona with the Crusaders against the Saracens. He was present at the siege and taking of Damietta. After preaching to the Christian forces he fearlessly went forth into the infidel camp, where he was taken prisoner and led before the Sultan. The Sultan showed him every courtesy and promised to treat the Christian captives more humanely, but there the matter rested. It is quite probable that Francis visited Palestine and obtained the foothold on the Holy Places which the Franciscans have held to this day.

Unrest—Reform.

He had been reported dead and when he returned to his native land in 1220, he found much unrest and the beginnings of discord. With characteristic energy he set about to reform things. Pope Gregory IX venerated and treated him as an enthusiast, and whenever his zeal outran his judgment brought him "within range and compass."

Resignation

At the Chapter of Mats, held 1220 or 1221, the friars are said to have numbered 5,000 besides 500 applicants for admission. It was at this chapter that Francis resigned

his position as General of the Order in favor of Peter of Cattaneo, because he was disheartened on account of the tendency of the Friars to relax the rule, and he felt unable to fill the position of General with credit to the Order.

Eloquence—Third Order.

With his short, simple, affectionate exhortations he became a very conqueror of souls. On one occasion, after having preached with his usual fiery eloquence at Camara, the whole congregation begged to be admitted to the Order. As this was not feasible, he founded the Third Order for lay-people, whose family ties did not permit them to enter the First Order of Friars Minor or the Second Order of Poor Clares (Ladies.) This was in 1221.

Christmas Crib.

Christmas being a favorite feast with Francis, he, in 1223, conceived the idea of reproducing the manger of Bethlehem at Greccio, which gave rise to the popular devotion of the Christmas Crib.

Stigmata

In August, 1224, he retired with three companions to "that rugged rock twixt Tiber and Arno," La Verna; and in imitation of Christ the Saviour, spent 40 days fasting and meditating on the sufferings of Our Redeemer, at the end of which he was found worthy to be visited by a seraph and to receive the Stigmata as a reward for his seraphic love and devotion. He always strove to hide the evidences of so signal a favor, but the marks were plainly visible after his death, as attested by reliable witnesses.

Troubles—Poet.

The hardships, the sufferings, the unremitting toil of eighteen years had weakened his constitution to such an extent that he became almost blind. This, added to other visitations, brought about intense anguish of spirit, and he repaired to St. Damian's, there to visit St. Clare. While

there, in 1225, he composed the "Canticle of the Sun," a poem replete with beautiful imagery.

Illness—Blessing.

Shortly after, he became very ill with the dropsy and asked to be taken to Porziuncola, where his vocation had been revealed to him and where the order had begun its feeble struggles. When near there, he asked the bearers to set him down and it was then he pronounced the beautiful blessing: "The Lord bless thee and keep thee. May He show His face to thee and have pity on thee. May He turn His countenance towards thee and give thee peace. The Lord bless thee. Amen."

Last Moments.

After having received the last sacraments, he spoke to his brethren: "I have done my part, may Christ teach you to do yours." Then in order to show that he had no longer anything in common with the world, he removed his habit and lay down on the bare ground, covered only with a borrowed cloth in order to show that he had been true to his Lady Poverty to the end. The 141st Psalm was sung, and at the words "Bring my soul out of prison" he was met by "Sister Death," to whom he had shortly before dedicated a last stanza in his "Canticle of the Sun."

Rest.

His death occurred on Saturday evening, October 3, and on October 4, 1226, his body was carried in triumphant procession to Assisi.

CHARACTER OF ST. FRANCIS

He has gone to His Maker, but his spirit lives on to a greater or lesser degree in the members of the three Orders which he founded.

Human Element.

He possessed a singular anl lovable personality, combining chivalry and poetry with the serious tasks and duties of life. This strongly marked "human element" is his characteristic gift. Mystic though he was, he did not live in the clouds but remained in touch with the spirit of the age. This was the key to his sympathetic understanding of the problems of his fellow-mortals.

Courtesy—Sympathy.

Heedless of the world's judgments as regarding himself, he respected the opinions of all. Unsparing towards himself, he was easy on others, always considerate, never unnecessarily wounding the feelings of anyone. Courtesy, the "younger sister of Charity," found in him a ready champion. This courtesy he extended even to evil-doers, offering as argument: "of His courtesy the Lord gives the sun to the just and the unjust." Celano says of him: "Saintlier than any of the Saints, among sinners he was as one among themselves." It was this wonderful sympathy that gave him such a powerful hold on the hearts of his fellowmen.

FOREWORD

The following is a brief outline of a lecture on the Franciscan Martyrs, as delivered before the Historical Society of New Mexico on March 16, 1926, prefixed by a short sketch on the life and character of St. Francis.

Time and space does not permit to give the details and

hundreds of references. Suffice it to say that I am greatly indebted to Fr. Zephyrin Engelhardt, O. F. M., for much valuable material, that I have consulted the works of Read, Twitchell, Salpointe, Defouri, Bandelier, Hodge, many of the old historians and hundreds of old documents that have not yet been numbered and catalogued.

In the sketch of the life and character of St. Francis I have followed Fr. Paschal Robinson, O. F. M., and Father Cuthbert, O. S. F. C.

This is by no means the final version. With all due regard for the opinion of others, some of my statements conflict with those of former historians and writers. It will take years and years of research to dig up all the information and find a satisfactory solution of some of the problems. In the meanwhile I beg the reader's kind indulgence.

FR. THEODOSIUS MEYER, O. F. M.

Simplicity.

We cannot but admire his downright sincerity and simplicity. He hated all sham and posing, and studied never to hide from men what was known to God, saying that: "what a man is in the sight of God, he is, and nothing more."

Frank.

The secret of his success was his singleness and directness of purpose in the following of ideals. This made him scorn all compromise. Instead he spoke his mind with apostolic freedom and courage.

Love.

To him love was the truest of all truths. The love of Christ permeated his whole life and character. Bossuet

says of him: "he was the most ardent, enthusiastic and desperate lover of poverty the world has ever seen."

Peace—Joyful—Fellowship—Practical.

Discord and dissensions were to him a source of sorrow and anguish, and "peace" was ever his watchword.

According to him it is the duty of the servant of God to "lift up the hearts of men to God and more to spiritual gladness." True to his teaching he and his friars "dwelt among the people and grappled with the evils of the system under which they groaned." Thus they did much to bridge the wide chasm that existed between the higher and the lower classes. He looked at the practical side of life, and his sermons were always very practical (moral) rather than doctrinal (theoretical.)

Love of Nature.

His love of nature stands out in bold relief. The animals found in him a tender friend and protector and they instinctively knew it. He communed with the flowers, the babbling brook, the dazzling sun. He was the loving friend of all God's creatures. This gave him that boundless sense of fellow-feeling and keen insight into problems that is admired so much in him.

Blend.

He read in the book of nature, he was a joyous singer of nature; at the same time his life was saturated with the supernatural—and so he easily blended the natural with the supernatural. Gifted with a vivid imagination and a dramatic tendency, he suited the action to the word and clothed asceticism in the guise of romance as can be readily seen in his ardent wooing of Lady Poverty.

Presence of God.

He united religion and nature, and admired in created things the beauty, the power and wisdom of an all-bountiful Creator. He gathered honey from the weeds and flowers from the thistles, found sermons in stones and good in

everything and everybody. This love of creatures was not the result of a soft sentimental nature, but flowed from a deep abiding sense of the presence of God.

Brotherhood.

According to his simple, childlike nature "if all are from one Father, then all are real kin;" and there is philosophy and logic for you.

Cheerfulness—Traits.

His habitual cheerfulness was not that of a careless nature, it was not the joy of one untouched by sorrow. There were times when he had his hidden struggles, when he spent long hours in agony and tears, when he wrestled in prayer against temptations, when he was sick with weakening maladies, and heartsore and afraid with forebodings of dissensions and discord.

Surrender.

No, the secret and source of his lightsomeness was not in the absence of trouble or sorrow, it was rather in his entire surrender and resignation to the will of God and in the conformity of his spirit with the will of our suffering Saviour.

Humility.

Humility was his ruling virtue. This humility kept him from becoming a priest, although he loved Our Saviour in the Blessed Sacrament intensely. Though he was extremely popular with all classes of people he believed himself less than the least.

Reform—Methods.

As an aggressive reformer he had his own methods. He corrected abuses by holding up the ideal. He worked from within, correcting the individual man and woman; and thus the Poor Little Man of Assisi did more to re-Christianize medieval society, than did kings, emperors and reformers.

Poetry—Drama—Art.

Even poetry, drama and art were affected by his feeble efforts. His feeble poetic endeavors later on found sublime expression in Dante's Divine Comedy. His "representation" of the Christmas Crib was the first mystery play and brought about a revival of the drama, and his life as well as that of his companions brought about the birth of the Italian art, of which they were often the subjects.

Franciscan Spirit

Vows.

The spirit and personality of St. Francis has always been fostered in the Three Orders, with more or less perfection according to the talents and capacity of the individual members. The members of these Orders bind themselves by three vows: the vow of *poverty,* whereby they renounce all worldly possessions, but not the use of things, since they too, like other mortals must have food, clothing and a dwelling-place; (2) the vow of *chastity,* whereby they promise to live a life of celibacy, chastity and purity; (3) the vow of *obedience,* whereby they oblige themselves to go wherever sent, and to do the respective superior's bidding. The three knots in the girdle are a gentle reminder of these vows.

Third Order.

The Third Order has two branches: one for the laypeople, the other for religious, both men and women; and there are many such religious communities, whose members usually devote themselves to teaching in schools and academies and nursing in hospitals.

Second Order.

The Second Order of Poor Clares requires a strict cloistered life. Such a life is rather hard on flesh and blood, and there are not so very many who follow the rule of the Second Order.

First Order.

The First Order has three great branches:
(1) The O. F. M., the Friars Minor, who wear a brown habit and cowl, and a white girdle;
(2) The O. M. C., the Conventuals or Black Franciscans, who wear a black habit and cowl, and a white girdle;
(3) The O. M. Cap., the Capuchins, who wear a brown habit and capuche, and a white girdle and go unshaven.

Priests—Brothers.

As to the Friars Minor, there are the priests (padres) and the First Order Brothers, which later wear the same brown habit and cowl, and white girdle as the padres do.

Tertiaries.

There is another class of brothers, "Tertiary Brothers" or lay-brothers, who like the First Order Brothers serve as cooks, janitors, etc. These wear the brown habit and white girdle, but no cowl. It is well to keep this distinction in mind, because often there is question of padres, brothers and lay-brothers in New Mexico history. Brothers do not say Mass, nor administer sacraments, because they have not received Holy Orders. St. Francis himself was a *brother,* and not a padre, a priest.

Spirit of Adventure

Columbus.

The "Friars Minor" always had and still have more or less of the spirit of adventure shown by St. Francis. They were willing to take a chance to save souls, even at great risk of their lives. They feared no danger, but rather courted it at times. This daring spirit was fortunate for Columbus. After the king and queen of Spain, Ferdinand and Isabella, had turned a deaf ear to his proposal and to his entreaties, the Franciscan Friars sponsored his cause and won him recognition, with the result that America was discovered.

FRIARS AT EASE FOR A DAY

THE AUTHOR—AMID THE FLOWERS AT ST. FRANCIS' FEET

They accompanied him on his voyage of discovery in 1492, and were, no doubt, a great comfort and help when the sailors mutined; although such trifles are seldom mentioned, because Franciscans do not publish their deeds of heroism and bravery from the house-tops, and other men are willing and eager to claim the credit and grasp the reward and praise.

Cortez—Cabeza de Baca.

Hardly had Cortez conquered Mexico, when the humble Franciscan Friars welcomed the opportunity to offer spiritual assistance and consolation to the conquered and to spread the glad tidings of the Gospel of Christianity among the heathen Indians of Mexico. It was not long until they had established convents and schools for the neophytes. With Christ-like courage and apostolic freedom they espoused the cause of the down-trodden Indians and reproached the conquerors for their cruelity, their avarice and greed for gold, precious stones and riches.

Cabeza de Baca.

When Cabeza de Baca, of the ill-fated expedition of Narvaez, arrived at Mexico on July 25, 1536, relating how he had been cast ashore on the coast of Texas, November 6, 1528, spent seven years among the Indian of that country, met his companions Dorantes, Maldonado, and the negro Estevanico in August 1535; and had travelled across a land of rugged mountains, barren plains and fertile valleys, across dry arroyos and deep rivers, midst various tribes of friendly and hostile Indians until he reached Culiacán, Mexico, in the early part of May, 1536, the news of that "land of promise" was received with joy and spread from mouth to mouth like the sensational news of an "Extra!"

Fr. Marcos de Niza.

Mendoza, the Viceroy of Mexico, relying on the learning, the daring and intrepid spirit of the Franciscans as

well as their kindly, sympathetic treatment of the natives, chose Fr. Marcos de Niza to go in search of that country to the north. He gave full instructions to Coronado, who had succeeded Guzman as Governor of Culiacán, Mexico, which instructions were to be handed to Fr. Marcos de Niza. Fr. Marcos left Culiacán March 7, 1539. Estevanico, who was to act as guide, went ahead after he had received his orders from his master, Fr. Marcos. When drawing near the land of Cíbola, the country of the Zuñis, he became over-anxious, ignored orders and went ahead as his perverse spirit moved him, stirred up trouble and was killed by the Indians of the seven cities of Cíbola. This made it impossible for Fr. Marcos de Niza to enter the pueblos (villages) of the land he had come so far to see. The best he could do was to view it from a distance and return to Mexico, which he did, arriving there in September, 1539. He gave a glowing account about what he had seen, but mainly about what he had heard from the Indians through whose territory he had passed, and everybody was astir.

Coronado.

Adventurers and gold-seekers had visions of gold and precious metals lying around loose, to be picked up by the first one in the field. An expedition of 260 horsemen and 160 infantrymen, together with about a 1000 friendly Indians was readily fitted out to explore the country and find the rich mines under the leadership of Coronado, and started on its march from Tepic, Mexico, February 1, 1540.

Friars.

Fr. Marcos de Niza, Fr. Juan de Padilla, Fr. Juan de la Cruz, Fr. Luis de Escalone, Fr. Antonio Victorio and a lay-brother, Fr. Daniel, accompanied the expedition to administer to the spiritual needs of the army, and to begin the "conquest of souls" among the heathen Indians. Fr. Antonio Victorio broke his leg on the third day of march, and was obliged to return to the main army.

Granada— Zuñi Taken—Slanders.

Upon reaching the cities of Cíbola, the Indians gave them battle, well-nigh killing Coronado, but were overcome July 7, 1540. Coronado and his men were sorely disappointed because they did not find the grand dwellings and the riches they had expected to find, and sentiment ran high against Fr. Marcos. Then and there began the first of a series of slanders against the Friars on the part of the Spanish leaders and soldiers, that were made use of to express their chagrin, to justify themselves, to take it out on someone, or to bring the Friars into disfavor. Much anguish did it cause the Friars at times, and much did it do to cripple the efforts of the servants of God who sought not their own gain and glory, nor comforts and convenience, but the good and advancement of their charges. In short Fr. Marcos was accused of exaggeration and lying.

Niza Returns.

Not wishing to be a thorn in the side of Coronado, nor a wet-blanket to the spirits of the men, Fr. Marcos de Niza found it best to return to the main army, together with Capt. Melchior Diaz, Juan Gallegos and the brother, Fr. Daniel, and thence to Mexico.

Tiguex—Cicuyé.

While several exploration parties were sent out from there, Alvarado reached Tiguex (in the neighborhood of the present Alameda about 8 miles north of Albuquerque) on September 8, 1540. Indians from the pueblo of Cicuyé (now Pecos) invited them to come to their pueblo, which they did, and were treated in a friendly manner.

Indian Shrewdness—Strayed—Treachery.

With characteristic Indian shrewdness the Indians soon divined that the purpose of the conquerors was to obtain riches, and Indian-like, they told the Spaniards what they wanted to hear. The wily "Turk," an Indian slave, was a master at intrigue, and setting out on May 5, 1540, led

the Spaniards far into what is now the state of Texas, where the "Teyas" Indians informed Coronado and his men that they had been misled. They had repeatedly had grounds for suspicion, but the wish was the father of the thought, and they listened to Turk rather than to Xabe, the other guide from Quivira. Turk admitted that he had told falsehoods, saying that he had been chosen by the Indians of Cicuyé, and instructed to lead the expedition so far inland as to cause the men to weaken and perish miserably, so that the Indians might be forever rid of the unwelcome guests who encroached upon their territory.

Gran Quivira

After the sad experience they believed Xabe, and Coronado with 30 horsemen and Fr. Juan de Padilla went northward in search of the Gran Quivira, the land of fabled riches, while the main army, after killing buffaloes to replenish their supplies returned to Tiguex. Coronado found the Quivira in what is now the north-eastern part of Kansas or southeastern part of Nebraska, near the Missouri. But what a disappointment! He found no trace, not even a knowledge of precious metals; he found no great cities, but rude villages of straw huts and wigwams.

Seeds of District—Waves of Persecution.

Disappointed, chagrined he returned to Tiguex, and his temper must not have been the best. The inconsiderate, and even cruel treatment of the Indians during the severe winter sowed seeds of resentment, distrust and rebellion in the hearts of the natives. The distrust of the white man and his methods engendered by such faithlessness has not vanished even to this day. The resentment, the distrust, together with the hatred fomented by the medicine-men against everything that might lessen their authority, rankled long and deep, and burst into flame in repeated periodical uprisings, usually after an interval of 40 or 50 years, during which many of the Friars, being unarmed and often entirely unprotected, shed their blood,

reddening and moistening the soil and making it fruitful for the seeds of Christianity. During the period from 1542-1731 a total of 51 Friars offered the supreme sacrifice, and it is to their memory that the Cross of the Martyrs is erected.

Coronado Returns—Friars Stay.

The newly explored territory had lost its attraction for Coronado and he decided to return to Mexico. He tried to induce the padres to return with him. This they would not do, saying that they sought not ease and safety, but souls. Fr. Juan de Padilla decided to return to Gran Quivira to convert the Indians, who were well disposed. Fr. Luis de Escalone made up his mind to go to Cicuyé, Fr. Juan de la Cruz was to remain at Tiguex. The Indians were admonished to treat the Friars with great respect, as they had been taught by the example of the soldiers. Then after having sent an escort with Fr. Luis and Fr. Juan de Padilla to Cicuyé, (he) Coronado departed with the army for Mexico.

Fr. Juan de Padilla

Zeal

From Cicuyé Fr. Juan de Padilla continued on his journey to Gran Quivira in company with a Portuguese named Andrés de Campo, two Indian *donados*, Lucas and Sebastian, and a mestizo. He was received with joy by the Indians and worked successfully among them. His zeal demanded a larger missionary field. While on his way to other tribes to the northeast of Gran Quivira, he was met by some of these Indians, shot with arrows, on November 30, 1542, thrown into a pit and covered with stones. His companions, (according to Herrera and Gomara) were captured, held captive for ten months, made their escape and, after eight years of captivity, wanderings and hardship, Andrés de Campo reached Tampico, Mexico, while the two *donados* reached Michoacán.

Fr. Luis de Escalone (Ubeda)

Prayer and Solitude

Fr. Luis de Escalone lived in a little hut outside the enclosures of the pueblo of Cicuyé (Pecos), where he had the goats, sheep and supplies that Coronado had left him. The Indians brought him *atole* (mush made of blue cornmeal) and *tortillas* from time to time. He loved prayer and solitude, and was held in the highest regard by the soldiers while he was with the army. Very often when they made camp, he went to some quiet spot to pray. However, the medicine-men disliked him and he was killed in 1542, either by the inhabitants of the pueblo at the instigation of the medicine-men: or, as is quite probable, by some of the roving tribes who often swooped down upon the pueblos in those days as well as in later years to help themselves to whatever they wanted and could find.—(Crónica de Michoacán, Beaumont, p. 382-385.)

Fr. Juan de la Cruz

Fr. Juan de la Cruz was an old man, a most exemplary son of St. Francis, endowed with great patience, mildness charity and humility. The Indians loved him dearly and upon meeting him would embrace him and otherwise show their pleasure. He was held in very high esteem, and Coronado ordered that every one should uncover his head when hearing his name mentioned. Most authors say that after many sufferings and hardships, undergone while marching through various parts of the Indian country and trying to spread the Gospel of Christ, he was shot to death with arrows by Indians of the province of Tiguex, in 1542. Beaumont states that he was with Fr. Juan de Padilla and that he was shot with arrows when on his way to the Indian tribes across the Missouri from Gran Quivira.—(Fray Gerónimo Mendieta, Lib. V, p. 742-745. Crónica de Michoacán, Beaumont, p. 385.)

Spirit of Adventure

With the return and unfavorable report of Coronado, the high hopes and aspirations of the conquerors and adventurers received a body blow. However, after nearly forty years, a Franciscan Friar, Fr. Agustín Rodriguez (Ruiz,) full of zeal for the conquest of souls, hearing of the peoples farther north while at San Bartolomé in southern Chihuahua, Mexico, was filled with an ardent desire to carry the Gospel thither. He applied for, and received permission from his superiors to undertake a journey for the conversion of the heathen Indians. Fr. Francisco Lopez was appointed superior and Fr. Juan de Santa María was to go as additional companion.

He applied to the Viceroy, Don Lorenzo Suarez de Mendoza, for a commission and obtained one, authorizing him to organize an escort of soldiers, and to choose one to lead the expedition. Chamuscado and eight other soldiers volunteered to go. Chamuscado was chosen leader and the expedition set forth June 6, 1581, visiting the tribes along the Rio Conchos and the Rio Grande until they reached the land of Tiguex. From there they set out to reach the "country of the cows," east of the Pecos River.

Fr. Juan de Santa Maria

Singleness of Purpose.

On September 10, 1581, Fr. Juan de Santa María who was well versed in astronomy, decided to go to Mexico by
GALLEY SEVEN FRANCISCAN
a more direct route and to make a report concerning the conditions in "Nueva Mexico." This he attempted in spite of the remonstrances of the soldiers, for he knew not fear. Three days later, while resting, probably near San Pedro, some Indians placed a heavy stone on his head thus suffocating him.

Untiring—Danger.

The party went on to the "land of the cows," returned

to Tiguex, and explored the country westward to Zuñi, after which the soldiers decided to go back to Chihuahua. They had their fill of harnship and fatigue. The two Friars, nothing daunted by the hardship, sufferings and fatigue, remained to carry on the work of Christianizing the Indians. Several clashes had occurred between Chamuscado's soldiers and the Indians, and they feared that harm would come to the Friars if they remained alone. They tried by all means to induce the Friars to return with them, but they would not, They had a perfect right to remain, because it was Rodriguez had obtained the commission and not Chamuscado. Chamuscado had only been chosen leader by them. Later on, having returned to Chihuahua, the soldiers tried to square themselves with the Viceroy for having abandoned the real leaders of the expedition (the Friars) and so they put the blame on the Friars and tried to make it stick. They succeeded admirably: an old trick that was worked time and again. Of course, the Friars were usually too meek to fight back, and often, as in this case, being no more among the living, they were unable to give their version of the story.

Chamuscado became very ill and died on the return trip, but the eight soldiers reached Chihuahua. A few went to Mexico arriving there May 8, 1582.

Fr. Francisco Lopez

Paintaking—Fearless.

The Friars stayed and began to study the language of the natives. Using what little they knew of the native idiom and sign-language, they managed to impart some of the Christian teachings. All was going well when, of a sudden, some hostile Indians from the surrounding country came down upon the pueblos to slaughter the inhabitants, probably because they were giving shelter to the missionaries. Fr. Francisco went out to meet them and admonished them to live in peace with their neighbors, whereupon they shot

him with arrows (1583.) (Mendieta, Lib. V, p. 764. Mota Padilla.)

Fr. Agustín Ruiz. (Rodriguez)

Apostolic Zeal.

Fr. Agustín remained alone with the five Mexican Christian Indians, who had come along to help in the conversion of the idolators. He became provoked with the natives on account of their abominable idolatrous practices. At times he rebuked them gently, but without result. Finally he thundered forth with apostolic freedom and threatened them with God's chastisement and eternal hell-fire. Shortly after that he was martyred, together with the five Christian Indians, lest they be witnesses of their misdeeds, report to their masters and friends in Mexico and bring about their punishment. (Mendieta, Lib. V, p. 764-765.)

Espejo.

Notwithstanding this precaution, they were chastised. When it was learned that the Friars had remained and that the attitude of the Indians in the newly-explored country had not been overly friendly, Antonio de Espejo offered to go after them. He started out November 10, 1582, accompanied by Fr. Bernardino Beltran and a number of soldiers. He found that the Friars had been murdered, wherefore he punished the Indians severely. After exploring much of the country, he left Cicuyé (Pecos) in July, 1583, going by way of the Pecos River. He arrived at San Bartolomé in New Biscay, September 20, 1583, and made his report to the king in October.

Oñate—First Settlement.

Several years passed after that before any attempt at colonizing was made. Then in 1598, Don Juan de Oñate came with 130 families, (400 men) accompanied by the Comisario Fr. Alonzo Martinez, eight Friars and several Brothers, and settled at Yuque-yungue, where Chamita now

stands (30 miles north of Santa Fe). The Friars were given their respective charges, and cheerfully went to work. Fearlessly they took the part of the Indians and the poorer settlers against the more unfeeling and at times over-bearing governors and officials and therefore incurred their ill-will. In 1620 Benavides came with a band of missionaries and with characteristic energy set to work building churches, convents and chapels and establishing schools. Working with their own hands and directing the work of the natives the results were astounding. According to his report there were 34 mission churches with convents and 37 smaller missions in 1629, making a total of about 71 churches and chapels. At the time of the Rebellion in 1680, there were about 44.

Fr. Francisco Letrado

Great Zeal.

Fr. Francisco was the first resident priest of Zuñi. He labored with great zeal, but was anxious to extend his field of labors and asked to go to the Zipias living farther west in Arizona. His superiors thought best that he remain at Zuñi, however, and it was there that his desire for martyrdom was fulfilled, February 22, 1630. On that day he was on the point of celebrating Mass, but his Indians did not come. After several signals he went out to discover the reason of the absence or delay. He met some and invited them to come with him which they refused to do. He reproached them for their lack of religious feeling, which made them very angry. Seeing trouble ahead, he fell down on his knees, clasping a crucifix in both hands, and while so kneeling was pierced with many arrows.

Fr. Martin de Arvide

Love—Obedience.

This zealous missionary had brought the Jemez Indians back from their fastnesses in the mountains. Through his meekness and loving-kindness he induced them to settle

down peaceably in their pueblos. He dwelt with them from 1622 to 1627 and was much loved by them. Holy obedience then called. He was ordered to go to the Zipias in Arizona. He visited Fr. Letrado on his way out. (Fr. Letrado had asked the superiors to let him go to the Zipias and let Fr. Arvide stay at Zuñi, but they would not listen to his pleadings.) Continuing on his journey, the Zuñis followed him while still in the fanatical frenzy that had led them to murder Fr. Letrado, and on February 27, 1630, he won the martyr's crown.

Fr. Francisco Porras

Charity—Miracle.

The conversion of the Hopis (Moquis) had always been a rather difficult proposition. In 1628, Fr. Francisco Porras, together with Fr. Andrés Gutierrez, a priest, and Fr. Cristóbal de Concepción, a lay-brother, came to the Hopi country and by their exemplary charity and their holy lives brought many to the fold of Christ. Fr. Francisco was very unsparing with himself, always travelled bare-footed, and in the dead of winter wore only his habit. God worked several miracles through him. Among others he restored sight to a boy who had been born blind. Many persons were converted as a result of this miracle. This infuriated the medicine-men, who put poison in the food which he received from their hands. He realized that he had been poisoned and asked for the last sacraments. Then he recited Psalm 30: "In Thee, O Lord have I hoped, etc." While pronouncing the words: "Into Thy hands, O Lord, I commend my spirit," he fell forward and delivered his soul up to his Master on June 28, 1633.

Fr. Pedro de Miranda

Prayer.

Fr. Pedro had come from the province of Mexico to Taos, and with true Franciscan zeal was teaching by word

and example the beauty of the Christian religion. Two soldiers, Luis Pacheco and Juan de Estrada, had been sent to protect him. On December 28, 1631, it being an extremely cold day, they entered the kitchen to warm themselves by the stove, while Fr. Pedro was at prayer in a corner of the kitchen. Suddenly a tumult arose among the Indians, who entered the kitchen, massacred the soldiers, and then cruelly put to death Fr. Pedro.

Apache Scourge.

The Apaches and Navajoes had been from the earliest times a veritable scourge for the pueblo tribes. Roving hordes encircled the whole territory. They roamed about and kept an eye on the pueblos. They were glad to see the pueblo Indians cultivate their fields and raise live-stock under the guidance of the padres. Then when least expected, they swooped down upon the pueblos, took with them the crops and live-stock and often murdered the inhabitants. Having acquired horses they became expert horsemen, and it was impossible to drive them to their lair and mete out the drastic punishment they so richly deserved.

Rampage—Tompiros.

During the years from 1670 to 1675 they were particularly active. In fact, they went on a regular rampage; so much so, that the Tompiros at Chililí, Tajique, Cuaráy, Abó, Tenabó and Gran Quivira entirely abandoned their pueblos, and all the pueblos were more concentrated. That accounts for the lesser number of missions in 1680.

Fr. Pedro de Ávila y Ayala

Navajoes.

On October 7, 1672, the Navajoes attacked the pueblo of Hawikúh (south-west of Zuñi.) The Indians made their escape, which made the Navajoes furious. Only the Padre and a young Spaniard remained. The Navajoes found Fr. Pedro in the Church with a cross and an image

of Our Lady clasped to his breast. They dragged him out, bared his body, at the foot of the Cross in front of the church, and cruelly crushed his skull with repeated blows with an altar bell. Then they gathered the vestments, set fire to them and the church and threw the image of the Blessed Virgin into the flames.

Like a Lamb.

The following day Fr. Juan Galdo, Guardian of the pueblo of Alona, went thither and found the body with more than 200 stones and arrows covering him. Besides him there were three dead lambs. Vetancourt say: "As those who go to preach to savages are like lambs among wolves these three dead lambs gave testimony that the padre was a dead lamb."

On the next day the body was brought in great pomp to Alona, and buried in one of the ancient churches, The Fr. Custodio took all the information possible and sent it to the superiors in Mexico.

Fr. Alonso Gil de Ávila

Senecú.

The Apaches, on January 23, 1675, surprised the pueblo of Senecú, about 18 miles south of Socorro. They killed the missionary of the mission San Antonio and massacred many of the inhabitants. The survivors fled to Socorro.

Sorcerers—Fanatics.

About this time, 1675, according to Otermín's journal, several Indians were hanged and about 43 were whipped and enslaved for having killed several missionaries and other Spaniards. (There is also a report about their bewitching Fr. Andrés Durán.) The names of the missionaries are not mentioned, and the testimony may refer to those previously killed. The Indians came with presents and begged for the release of the captives, stating that

they would flee to the mountains and risk being completely annihilated by the Apaches rather than to see their sorcerers punished. The captives were set free and peace was restored for a little while.

Devil Worship.

The old instinct, the inborn and inbred habit of paying worship to appease the evil spirits and respecting the servants of the devil (the sorcerers) rather than to worship the good spirits and God, still retained a strong hold on the Indians. The medicine-men and sorcerers fomented this spirit, and in order to retain their position and authority, planned and plotted to exterminate the padres and Spaniards, and shake off the yoke of Christian civil and religious authority.

Plotting—Outbreak.

They plotted in secret. Popé was the leader. He claimed to be in league with the devil, in fact he said that he had been visited by three devils in one of the secret kivas of Taos. These had given him orders that all the Spaniards and padres were to be killed on one day. August 13, was the day set, and a rope, in which knots were tied, signifying the number of days that were to elapse before carrying out the plan, was sent to all the pueblos except the Piros. Every precaution was taken to prevent the discovery of the infernal plan. Several Indians, however, revealed the plot. Therefore the date was anticipated, orders for prompt action were given by the leaders, and the attack was made before sunrise on August 10, 1680. Twenty-one missionaries and several hundred Spaniards (73 men capable of bearing arms) were slaughtered, while 1,950, including eleven friars, escaped to Isleta and thence to El Paso.

Twenty-one Friars Minor

As to the twenty-one missionaries, see the list at the end of the bulletin. A few deserve special mention.

Fr. Juan de Jesús Maria

Authority—Relics transferred.

This zealous missionary came to Jemez, New Mexico, in 1667. His authority was great among the Indians. They dared not meet him face to face to do him harm so they shot him in the back with arrows while he was saying Mass. De Vargas found and identified his body near an estufa in the ancient pueblo of San Diego, near the present Jemez Springs. He certified that on August 8, 1684 he placed the bones in a box wrapped with silk, locked the box with a key, and kept the precious bones "in a room where he slept himself." On August 10, 1694, Fr. Muñoz de Castro with the other missionaries apostolic of Santa Fe, made a formal demand for those relics, and the next day, August 11, 1694, the box was placed in the Gospel side of the altar in the church which was used as parish church for the garrison, most probably a little to the northwest of the present Cathedral.

Fr. José Trujillo

Prayer—Penance—Warning.

Fr. José was a remarkable man, much given to prayer and contemplation. He led a very humble and austere life. In public he did whatever the rule required of him; in secret he performed all that his love inspired in him. After having spent years in the Philippine Islands he came to New Mexico and was located in Xongopavi (Moqui country.) In 1674 he wrote to a father of the province about a little girl who had been cured by the Blessed Virgin after an illness of ten years. This little girl had told him that the land would be destroyed on account of lack of respect for

the priests. This same prophecy and warning had been given by others.

Prophecy.

Several incidents show that he himself had the gift of prophecy. He begged a brother to receive the Last Sacraments. This amused the Brother for he was young and healthy, but Fr. Jose insisted. Hardly had the Brother received the Last Sacraments when he fell over dead. This shows that he knew the future and penetrated the conscience of men.

Aftermath.

Popé wanted to make sure that orders had been carried out and went from pueblo to pueblo on a clean-up campaign. He impressed the order of the devil more firmly on the minds of the benighted, superstitious natives, and promised them that they would have an abundance of food and clothing and that they would be happy if they married as they pleased according to the old custom. During this campaign ten more Friars were killed. Davis gives the names in the "Conquest of New Mexico" and is followed by Salpointe. Mr. Davis had access to old documents and made use of them. He had some of them transcribed after which in some way the originals were destroyed, as a letter of his regarding "Otermín's Journal" of some 200 pages testifies.

Customs.

Besides it is not likely that one missionary was left alone at Ácoma and Zuñi, without companionship or protection. Such is not the custom of Franciscans, as usually two or three live together in a place. If there is no need for two padres, a brother or two are sent.

Problems.

These distant places offered a knotty problem in later

years. Franciscans, true to the spirit of the founder, have a strong "human element" in them and crave companionship. Santa Fe always had a great attraction. Zuñi was considered undesirable. Later circular letters of the superiors forbid going to Santa Fe without permission, lest the missions be neglected. Still later circulars state that if anyone did go to Santa Fe without permission, he would be sent to Zuñi for six months.

Builders.

Considering all this, it is safe to assume that the three at Ácoma, three at Zuñi, and two at Moqui were Brothers of the First Order or lay-brothers of the Third Order to do housework and building as is the custom with the Franciscans even to this day in the outlying missions of New Mexico.

Morador—Visitador.

Fr. Jesús Morador, probably taking care of Cia and Santa Ana at the time of the rebellion, had escaped massacre on August 10, but was martyred shortly after. The Fr. Procurador was, no doubt, on some kind of visitation tour, which visitations (visits in order to ascertain the status and condition of the missions, the qualifications and work of the missionary and the results of his activities) are held annually or even semi-annually. Being on the trail, he escaped injury on August 10, but suffered martyrdom a few days later.

Advances to Reconciliation—Isleta.

Otermín returned from El Paso in 1681 with a small army. He reached Isleta and effected the submission of the inhabitants of that pueblo. He then proceeded as far as Alameda, Puaráy and Sandia, which places he found deserted. A small detachment of soldiers was sent to Cochití, near which place many of the Pueblos had a fortified position on the mesa. They made promises to confer with

the soldiers but never appeared on the scene. Realizing that further efforts would prove futile, the soldiers returned to the main camp, and Otermín returned to El Paso. The Isletans,who were in danger of being exterminated by the other pueblo Indians because they had not taken active part in the rebellion, were taken along to El Paso and settled in what is now Isleta del Sur.

Fr. Manuel Beltran

Chihuahua.

The spirit of rebellion had spread even as far as Chihuahua, among the Sumas, Janos and Mansos, instigated by the medicine-men and sorcerers of Casas Grandes. This resulted in the martyrdom of Fr. Manuel Beltrán at Yanos (Janos) in 1684.

As of Old.

The Indians in New Mexico were now their own master and lived according to the ancient customs and rites for about twelve years; some of them because they preferred that mode of living, others because they were intimidated by the leaders.

De Vargas Reconquest—Black Mesa.

In 1692, De Vargas at his own expense mobilized an army and visited all the pueblos. During this campaign he shed not a single drop of blood, and most of the Indians expressed their willingness to return to Christianity. Many of the Christian beliefs had taken deep root, and the Indians were no longer happy while living according to the pagan customs. Then in 1693, De Vargas returned once more and formally conquered Santa Fe and most of the pueblos. Treachery was still rife, however, and it was not until September 8, 1694, that the Teguas and Tanos who had been holding out against the conquerors on the Black Mesa, near San Ildefonso, could be induced to treat for peace and return to their pueblos.

Trouble brewing—Upshot—Cowards?

Following this the padres took charge of the different Missions, but it was not long before trouble was again brewing and the padres knew it, Fr. Francisco de Corvera had disguised himself as an Indian and entered the kiva when the Indians had a council. Knowing their language, he detected the plot that was being formed by the Indians and reported to De Vargas. So did the other padres. But De Vargas, swelled up with his importance as "reconquistador" (reconqueror) or too busy laying shrewd plans to make money, paid absolutely no attention. He did nothing to protect them but rather told them that if they were cowards they should come to Santa Fe. As true Franciscans they were not easily intimidated and they stayed on. On June 4, 1696, things broke loose.

Frs. Francisco Corvera and Antonio Moreno

Fr. Antonio Moreno, pastor of Nambé, was visiting with Fr. Corvera at San Ildefonso. On the morning of June 4, 1696, the Indians barred the doors and windows and set fire to the Church and convent. The fathers were suffocated by the dense smoke, but their bodies were not burnt. So the Indians said when subjected to examination, and the bodies were, indeed, found in a state which proved suffocation.

Frs. José de Arvisú and Carboneli

Fickleness.

Fr. José de Arvisú was pastor of San Cristóbal in Cañada de Santa Cruz. Fr. Antonio Carboneli of Taos, alarmed by the signs of approaching rebellion, came to visit Fr. José. The Governor of San Cristóbal warned Fr. José, telling him that plans were afoot to kill him. Then on the morning set for the massacre, he himself, with several other friends, clubbed the fathers to death.

Indians Trait—Yoke galling.

Such is the fickleness of the Indian. He will change his mind from moment to moment, seeking that which at the time is uppermost in his mind and seems for the moment the most inviting and desirable. Thus we find that, although loving some of the padres most dearly, the Indians hated the galling yoke of religion because it kept them from leading a licentious life and indulging in the impurities of their devilish rites, all thought of love and friendship and gratitude vanished, and those who checked them in their pursuit of fancied happiness were done away with without scruple.

We can see mild examples of this same trait among civilized, so-called educated and enlightened people almost daily. Although it appears in a less crude and severe form, the underlying principles are the same.

Fr. Francisco Casañas de Jesús

Obliging.

Fr. Francisco Casañas came to New Mexico in 1683, and went to the pueblo of San Diego of the Jemez, near Jemez Springs. Fully expecting martyrdom, he asked that he be killed at the foot of the cross. The Indians were rather obliging, and while he was going on his way to administer the Last Sacraments to a dying man, they waylaid him in the cemetery near the cross. When he passed they fell upon him and crushed his head with clubs, called "garrotes."

Settling down.

Nothing daunted, new missionaries, always ready for the summons, took their place. The mighty uprising had spent its force. The Indians settled down peaceably, glad

to have the padres with them to teach them better ways of living.*

Lessons Welcome.

The seeds of resentment and distrust had grown and ripened into repeated uprisings, and they were anxious to shake off the yoke of civil and religious authority and be independent. But they learned that in that case they were more at the mercy of the Apaches and Navajoes; so, finally, they welcomed the kind ministrations of the padres, and the powerful protection of the Spanish arms. They had been rebellious children; now they decided to be docile and faithful children, and they were all the happier for it.

It is true, a few more missionaries won the martyr's crown, but of organized rebellion there was none.

Fr. Juan Minguez

Platte River.

Fr. Juan had been active in various missions, and his name occurs last in the records of Galisteo. He accompanied the expedition of Villasúr to the Platte River in 1720, and was most probably killed, together with the other members of the expedition.

Fr. Domingo de Saraoz

Eloquence—Poisoned.

Fr. Domingo resided at the pueblo of Santa Ana. He was a renowned preacher and was very forcible and frank in his utterances. His parishioners cared little to give up their licentious practices. Tired of listening to his reproaches they decided in council to end it all by doing away with him in secret. The wizards, sorcerers and medicine-

*Even to this day the descendants of those same Indians call them fondly: "padres de nosotros" (our Fathers). Just recently the Indians of one of the pueblos requested His Grace, Archbishop A. T. Daeger, O. F. M., to give them "Los Padres Franciscanos." They know that the padres were their friends and protected them against greed and oppression.

men were to administer poison to him in his food, which they did. This happened in 1731.

Dissensions.

During the eighteenth century the Friars continued to work faithfully, although there were signs of internal dissensions on account of the strong feeling of the Mexicans against the "Gachupines," the padres coming directly from Spain or being of Spanish descent. Unfortunately many of these troubles were brought before the civil authorities, instead of the lawful religious superiors, another reason for forbidding the friars to come to Santa Fe without permission.

Slander—Change.

Unfavorable reports by Visitators, based on detraction and slander, brought the Friars into disfavor with the Bishop of Durango, and the better missions were taken from them and given to the secular clergy from Mexico. Their regime cannot very well be written in illuminated letters. The change was brought about during the year 1817 and later, although some Franciscans remained till about 1840 in a few missions.

French Priests.

Shortly after the American occupation in 1846, New Mexico was made a Vicarate, and then a Bishopric with Bishop Lamy as first bishop. He brought many French priests, some of whom labored faithfully and well for 50 years and more in one and the same parish.

Builders.

Then in 1900 the Franciscans of the Province of St. John the Baptist, of Cincinnati, Ohio, took over some of the missions. With truly Franciscan energy they built parochial schools in many of their parishes. Like St. Francis they labored with their own hands They made and

laid adobes, mixed and poured concrete, etc. In short manual labor was not, and is not below their dignity.

Love of Nature—Gospel.

They love the old kingdom of St. Francis. They love the rugged mountains surrounded with purple glory, they love the pine-clad hills, shimmering haze of the vast distances and the golden sunsets. With poetic feeling they love the beauties of nature as did St. Francis and like St. Francis they endeavor to spread the Gospel of brotherhood, fellowship and cheerfulness and preach the sweet consoling truths of Christianity to the Indians, to the off-spring of the conquistadores, and to the Anglo-Saxons alike. Their influence for peace, progress and harmony is once more beginning to be felt all over the state.

Friar to Archbishop—Future.

One of these humble Friars rode horse-back to the missions for many years, and built schools, churches and chapels with his own hands, and Rome saw fit to appoint him Archbishop of Santa Fe. It is our fond hope that under his guidance the spiritual welfare and happiness of the inhabitants may keep step with the material progress, lest the glorious traditions and ancestry find an early grave, to be mourned by future inhabitants of this glorious kingdom of the beloved Saint Francis.

List of 51 Franciscan Friars Martyred 1542—1731

1 Juan de Padilla, ---------- Gran Quivira, Nov. 30, 1542.
2 Fr. Juan de la Cruz, ---------- Tiguex, 1542.
3 Fr. Luis de Escalone, ---------- Pecos, 1542.
4 Fr. Juan de Santa María ---------- San Pedro, Sept. 13, 1581.
5 Fr. Francisco Lopez ---------- Puaray, 1582.
6 Fr. Agustín Rodriguez (Ruiz) ---------- Santiago (above Puaray) 1582.
7 Fr. Francisco Letrado ---------- Zuñi, Feb. 22, 1630.
8 Fr. Martín de Arvide ---------- Moqui Country (by Zuñi) Feb. 27. 1630
9 Fr. Pedro Miranda ---------- Taos, Dec. 28, 1631.
10 Fr. Francisco Porras ---------- Moqui (poisoned) June 28, 1633.
11 Fr. Pedro de Avila y Ayala, ---------- Hawikuh, Oct. 7, 1672.
12 Fr. Alonso Gil de Avila, ---------- Senecú, Jan 23, 1675.

Aug. 10, 1680.

13 Fr. Juan Pernal ---------- Galisteo.
14 Fr. Domingo de Vera ---------- Galisteo.
15 Fr. Manuel Tinoco ---------- San Marcos.
16 Fr. Fernando de Velasco ---------- Pecos.
17 Fr. Antonio de Mora ---------- Taos.
18 Fr. Juan de la Pedrosa ---------- Taos.
19 Fr. Matías Rendon ---------- Picuries.
20 Fr. Luis Morales de Ubeda (Baeza) ---- San Ildefonso.
21 Fr. Antonio Sánchez de Pro ---------- San Ildefonso.
22 Fr. Tomás de Torres ---------- Nambé.
23 Fr. Juan Bautista Pío (Pro) ---------- Tesuque.
24 Francisco Antonio Lorenzana ---------- Santo Domingo.
25 Fr. Juan de Talaban ---------- Santo Domingo.
26 Fr. José Montes de Oca ---------- Santo Domingo.
27 Fr. Juan de Jesus María ---------- San Diego, Jemez.
28 Fr. Lucas Maldonado ---------- Acoma.
29 Fr. Juan del Bal (Val) ---------- Zuñi.
30 Fr. José de Figueroa ---------- Moqui.
31 Fr. José de Espeleta ---------- Oraibe.
32 Fr. Agustín de Santa María ---------- Oraibe.
33 Fr. José Trujillo ---------- Mieshonsopavi (Xongopavi).

Aug. 1680.

34 Fr. Jesus Morador. ---------- Jemez (Cia)
35 Fr. Cristóbal Figueroa ---------- Acoma.
36 Fr. Albino Maldonado ---------- Acoma.
37 Fr. Juan de Mora ---------- Acoma.
38 Fr. Lorenzo Analiza ---------- Zuñi.
39 Fr. Juan de Jesus Espinoza ---------- Zuñi.
40 Fr. Sebastian Calzada ---------- Zuñi.
41 Juan de Vallada ---------- Moqui.
42 Fr. Jesus (Juan) de Lombardi ---------- Moqui.
43 Fr. N. N. Procurador ---------- Acoma-Zuñi Trail .
44 Fr. Manuel Beltrán ---------- Janos, killed by Mansos 1684.

June 4, 1696.

45 Fr. Francisco de Corbera ---------- San Ildefonso.
46 Fr. Antonio Moreno ---------- San Ildefonso (from Nambé.)
47 Juan de Arvisú. ---------- San Cristóbal (Santa Cruz)
48 Fr. Antonio Carbonelli ---------- San Cristóbal (Taos)
49 Fr. Francisco Casañas de Jesus ---------- Jemez.
50 Fr. Juan Minguez ---------- Platte River (Galisteo) 1720.
51 Fr. Domingo de Saraoz ---------- Santa Ana, 1731.

Name of Pueblo	Convents in 1629	Visitas in 1629	Convents in 1680	Visitas in 1680	Number of Martyrs	Name of Martyrs and Date of Martyrdom Remarks	Relative position to Santa Fe and Albuquerque, Approximate Distances.
Taos	1		1		3	Fr. Pedro Miranda, 1631 Fr. Antonio de Mora, 1680 Fr. Juan de la Pedrosa, 1680	85 m. N. N. E. of Santa Fe.
Picuries	1		1		1	Fr. Matias Rendón, 1680	60 m. N. by E.
San Juan de los Caballeros	1		1			first Spanish settlement	30 m. N.
Santa Clara	1			1		came from Puyé. 1598.	25 m. N. N. W.
San Ildefonso	1		1		4	came from Otowi, Fr. Luis de Morales, 1680 Fr. Antonio Sanches de Pro. Fr. Francisco de Corvera Fr. Antonio Moreno. (Nambé)	18 m. N. W.
Old Pueblos near Santa Cruz							
San Cristóbal	(after 1680)				2	Fr. Juan de Arvisú, 1696 Fr. Antonio Carbonelli (Taos)	25 m. N.
San Lázaro							
Nambé		1	1		1	Fr. Tomas de Torres, 1680	17 m. N. E.
Pojuaque		1		1			15 m. N.
Jacona		1		1			17 m. N. W.
Cuyamungue		1		1			13 m. N.
Tesuque		1		1	1	Fr. Juan Bautista Pio (Pro)	9 m. N.
SANTA FE	1	1	1	1		San Miguel, oldest church.	
Pecos	1		1		1	Fr. Luis de Escalone, 1542	28 m. E.
Galisteo	1		1		4	Fr. Juan Bernal, 1680	23 m. S.
San Cristóbal		1		1		Fr. Domingo de Vera, 1680	23 m. S. b E.
San Lázaro		1		1		Fr. Fernando de Velasco, 1680	(of Pecos)
San Marcos		1	1			Fr. Manuel Tinoco, 1680	18 m. S.
Ciénaga		1		1			15 m. S. W.
Santo Domingo	1		1		3	Fr. Francisco Ant. Lorenzana Fr. Juan de Talaban, 1680 Fr. José Montes de Oca, 1680	28 m. S. W. 28 m. S. by W.
Cochití	1			1			28 m. S. by W.
San Felipe	1			1			35 m. S. W.
2 Old Pueblos		2					about 23 m. S.
Santa Ana		1	1		1	Fr. Domingo De Saraoz, 1731	55 m. S. W.
Cia		1	1		1	Fr. Jesus Morador, 1680	65 m. S. W.
Jemez	2		2		2	Fr. Juan de Jesus María 1680 Fr. Francisco de Casañas de Jesus, 1696	75 m. S. W.
Tiguex (Alameda?)			1		1	Fr. Juan de la Cruz, 1542	56 m. S. W.
Puaray			1		2	Fr. Francisco Lopez, 1582 Fr. Agustín Ruiz, 1582	across river from Alameda
Sandia	1	13	1				50 m. S. W.
Chilili	1						
Tajique	1					E. of Albuquerque	
Cuaray	1						
Abó	1					abandoned since 1675	
Tenabó	1						
Gran Quivira	1						
		Gran Quivira, Kas.				Fr. Juan de Padilla, 1542	
Isleta	1		1				14 m. S. of A.
Sevilleta	1		1				80 m. S. of Alb.
Alamillo		1&9 others		1&2			
Socorro	1		1				100 m. S. of Alb.
Senecú	1		1		1	Fr. Alonso Gil de Ayala, 1675	112 m. S. of Alb.
EL PASO							
Juarez	1		1				
Senecú							
Isleta del Sur							
San Lorenzo						after 1680	
Janos					1	Fr. Manuel Beltran, 1684	in N. W. Chihuahua
Laguna						18th C. mixed pueblos.	
Acoma	1		1		4	Fr. Lucas Maldonado, 1680 Fr. Cristóbal Figueroa, 1680 Fr. Albino Maldonado, 1680 Fr. Juán de Mora, 1680	90 m. W. of Alb.
Zuñi	2		2			Fr. Francisco Letrado, 1630 Fr. Pedro de Avila y Anaya, 1672 Fr. Juan del Val (Bal) 1680 Fr. Lorenzo Analiza, 1680 Fr. Juan de Jesus Espinoza, 1680 Fr. Sebastian Calzada, 1680	80 m. W. of Alb.
Acoma-Zuñi Trail					1	Fr. N. N., Procurador.	
Hopi	6		3	3	8	Fr. Martín de Arvide, 1630 Fr. Francisco Porras, 1633 Fr. José de Espeleta, 1680	130 m. N. W. of Gallup
				Oraibi		Fr. José de Figueroa, 1680	
				Oraibi		Fr. Agustín de Santa María	
			Xongopavi			Fr. José Truillo, 1680 Fr. Juan de Vallada, 1680 Fr. Jesús (Juan de Lombardi) 1680	
San Pedro					1	Fr. Juan de Santa María 1581	38 m. S. W. of Santa Fe.
Platte River from Galisteo					1	Fr. Juan Minguez, 1720	

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